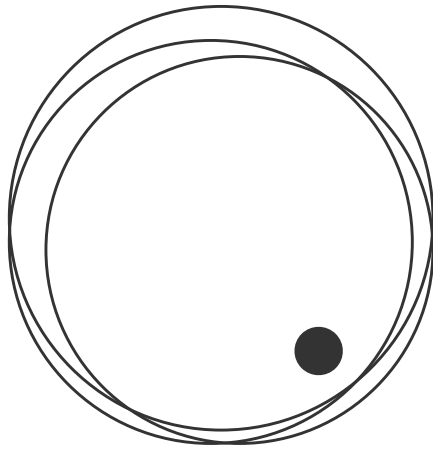


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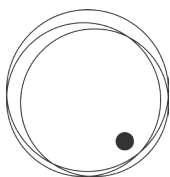


EXCEPTIONAL MINORITY

A Guide to Mythological
Self-Awareness and Growth



Gregory V. Diehl



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Brand Identity Breakthrough (2016)
Travel as Transformation (2016)
The Influential Author (2019)
Everyone Is an Entrepreneur (2022)

For those who are slowly or quickly realizing that there is
something wrong with the world.

For those who accept that they can (and must) do what
others cannot.

For my descendants, so that they may learn sooner than
I did.

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FOREWORD



What makes up a hero?

The classic definition:

*“Heroism consists of putting others first, even at your own peril. The noun heroism comes from the Greek hērōs, which referred to a demigod.”*¹

Heroism is a challenging paradigm of many internal and external factors that, like exceptionalism, frequently depends on third-party views, evaluation, and practical proof over time and often in retrospect. To yours truly, for example, exceptional heroic aptitude transcends the self and is extended with compassion to all beings. It takes moxie and moral courage to accept obstacles and responsibility to act in the interest of a true common good.

Most human experiences are subjective. Inviting contrasting new perspectives to enrich the freedoms we enjoy is a prime, if not the pole, position for any tolerant, open-minded, and worldly person. And that’s exactly where the distinct interpretations of exceptionalism and heroism in *The Heroic and Exceptional Minority* by Gregory V. Diehl come in.

His new book explores the notion of heroism within and mainly outside what’s called Society. Through the prism of the unusual, complex, courageous, and most certainly exceptional man he is, Gregory outlines his tenets of *The Heroic and Exceptional Minority* and how they apply to you and the modern world. He speaks directly to a small group of self-aware people so different that they proudly accept to identify as anomalies to the norm. He declares and explains a state of self-chosen exceptionalism and its relevance to the individual via 20th-century-inspired mythological meta-human contexts, addressing the goals of self-actualization, finding strength, and being exceptional and even heroic. Gregory throws a proverbial gauntlet at the traditional narrative of how to define and even live heroism and exceptionalism through his exploration of the conditions and motives of aspiring outliers—a tantalizing inspiration to the different few who still linger in the social contexts of the normative many.

The Heroic and Exceptional Minority is a roadmap to discover an inner hero with the awareness of too often hidden and overlooked exceptionalism. Gregory’s ideal of recognizing yourself as an upright person with heroic aspirations is a fresh, passionate, and unique approach to outstanding otherness. This liberating book is also about finding your feet when you’re walking on quicksand and eggshells, limited and in discomfort with your environment. And it’s about becoming an agent for the positive change you are missing in the world: A stimulating mental and behavioral concept that stems from Gregory’s deep conviction, personal experience, and tons of self-efficacy.

¹ <https://www.vocabulary.com/dictionary/heroism>

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How can we best create the reality we need to flourish for ourselves and others? By taking the liberty to be different and pursue goals that beckon beyond the norm. Gregory's notion to identify yourself as potentially heroic and exceptional, even before the fact, strikes as a sharp spark to become that and act accordingly one day, doing the right, the ethical thing, instead of being a limp onlooker or doing a runner whenever the going gets tough.

The Heroic and Exceptional Minority is a fascinating book that poses meaningful questions as to the relevance of and alternatives to the mainstream scope of life. It is *the* book for people that don't mind responsibility and constant reflection and those that hear the clarion call to conscious action by accepting an ever-uphill yet rarely glamorous path. It is a must-read for those that encounter the demanding traits of exceptionalism, who wonder about their role while surrounded by a non-chosen status quo and ponder their future options.

Being Gregory V. Diehl is no mean feat. I know what I'm saying since he and I look back on almost ten years of association, so... no mean feat at all. Hence, Gregory's *Heroic and Exceptional Minority* is neither an invitation on a wishful ego trip nor a soothing shortcut to feel elitist. It is not offering simple solutions or a self-congratulatory dose of projective Prozac to anyone seeking to just blame their respective environments for personal lack of meaningful character. Rather, treat it as your executive memo to rise, identify, and become your ultimate self by withstanding the tide of prescribed objectives and meet the challenge of a life lived for a consequential purpose. There is no promise of any reward other than respect for your choice to discover your *raison d'être*—the reason you are here.

Whether you are a young person at the starting line of your journey, a parent, a teacher, a mentor, or a guardian, this thought-provoking book will help you foster heightened understanding of the true nature of yourself or your protégées.

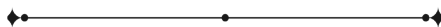
Helena Lind, writer and creator

Excellence is never an accident. It's always the result of high intention, sincere effort, and intelligent execution. It represents the wise choice of many alternatives: Choice, not chance, determines your destiny.

Aristotle (384 – 322 BCE), Greek philosopher, from his Nicomaean Ethics



IMPETUS



Since youth onward, I have never ceased noting that the ways of the world are, by and large, not remotely the same as my own. There was then and remains now a significant and unignorable difference in the domain of how we perceive who we are and how we ought to behave.

And so, I believed there to be something profoundly wrong with me for naturally operating so differently than the norm. Appropriately, my greatest existential dread has stemmed from my desire to resolve the impassible distinction I felt between myself and the world that I had no choice but to continue to be part of.

You might live burdened by similar feelings, including the perception that you need to pull away from your world because it does not seem to serve your development. You wish to discover more about yourself than your environment allows for. If so, it is likely that you will struggle, as I have, absent purpose, against barriers beyond your control.

If you should sit too long and rest too deep in mundanity, you will surrender to the entropy of your environment. You will submit to the world and allow it to mold your life into its quasi-comfortable patterns. You will begin to think things aren't so bad as you once imagined they were. You will convince yourself that you can endure the life not meant for you.

And that is why I felt the impetus to communicate: For you and countless others like us. For my children who do not yet even partake in the luxury of existing but will one day have the most important choice in the world to make and commit to, the choice to endure and remain good and true to themselves in a world that does not make it easy. That is, after all, the heroic principle in summary: To remain true to reality and self irrespective of the practicality, to use whatever power we have in the pursuit of doing good.

Goodness and power. Heroism and exceptionality. Such labels are commonly attributed by public interpretations of deeds performed or reputations spread according to the dominant values of the relevant culture in each moment. But there is an objective, absolute, and apriori kind of structure through which to analyze these important qualities well before and even forever absent celebration or approval. These words, like any other descriptors, represent categories of complementary qualities that will either be present or absent in a given individual. If present, the labels apply. If not, they do not.

Heroism always begins with examination of the self. A heroic person is one who seeks to know himself and, by extension, what will grant meaning to his experience of life. He refines his knowledge and abilities continually across time, casting out inadequate ideas as needed. He resolves his insecurities to better serve his values without hesitation or distraction. He does this so that

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he may determine his own destiny in lieu of letting his environment determine it for him.

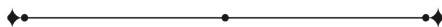
As well, it extends outward into the environment. A heroic person, upon discovering his values, nurtures potential related to those values wherever he finds it, defending it against degradation or attack. He aligns his actions with moral values that apply objectively and absolutely because the effect he has on other people and his environment matters to him. Through this allegiance, he contributes to the moral and structural order of his world.

An exceptional person, meanwhile, is one whose prominent personality traits are not well-represented in his environment. He is extra-humanly abled in a domain of thought, perception, or action that is so extreme that it is likely unacknowledged and often even unwelcomed by the present world. Because of this, an exceptional person cannot effectively be categorized the same as his peers and, thus, struggles to function by the same standards and practices. Appropriately, he experiences intense frustration at the lack of opportunity to embody his nature and potential.

It is the rare and unfortunate combining of these two qualities in an individual that produces the greatest propensity for despair but also accomplishment should that despair be overcome. It is he who most needs the essential guidance of a type that is sorely lacking in the world.



ORIGINS



Mentorship and the Medium of Mythology

“The real audience for all stories and all myths is the kids who are coming of age. We enjoy the stories as adults, but really, storytelling is about imparting the wisdom of the previous generation onto the children who are becoming adults and giving them a context for how to behave and how to learn the lessons of the past without making the mistakes on their own.”

— George Lucas

You may have never really struggled, in the traditional sense, to survive. Yet, for reasons you have not been able to fully identify, your discontentment with life steadily grows. You do not have the life you believe you ought to. You are not yet the person you feel you were meant to be, and the world never seems to work the way you think it ought to.

Every day, minds such as yours begin to suspect that the way they operate is distinct and set apart from the other minds of their reality. All existential progress, ultimately, rests upon this minority whose nature impels them to live beyond the norms of their societies. If they endure long enough, they cannot help but transform their environments.

Distinguished members of this exceptional minority realize early on that they have profound capacities for original thought and reflection, as well as an inherent need for meaning behind all their actions. But without guidance or a sense of belonging within their communities, they often languish over the perception that no one thinks or feels as they do.

Still, they are conditioned into tribes they never wanted. Their growth is bridled by the comfortable limitations of their peers and guardians. While individuals who are only marginally set apart may be celebrated for their differences, those who are far removed in their design will be cast out by others who cannot relate to them even a little. Such alien creatures have no ready place in this humdrum world.

Burdened by otherness, they begin to question their ability to ever find a fulfilling role in life. The estranged individual who lacks validation and undergoes isolation too long may come to question the merit of even continuing to exist at all. He will find it too painful to proceed through life alone, forever wondering if every inclination he has is acceptable and unable to identify with the popular values of the time.

Signs of exceptionality become apparent early in human development. The uncommon child may not play the same as ordinary children do. Strange objects, activities, and ideas might hold his attention to an absurd degree.

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He may be oddly thoughtful, introspective, or even wise despite his dearth of experience.

Cultural authorities, feeling threatened by what they cannot understand or control, will most often undertake great efforts to curtail his abnormal behavior. If the exceptional child should not be allowed full, unbridled exploration of his differences, those differences may only become obvious later in life instead, when he has reached a state of greater freedom from direct coercive influence.

At the onset of puberty, when major biological changes coincide with shifted social dynamics, new modes and nodes of personality quickly develop. The mostly happy child who lived for more than a decade may quickly disappear, transforming into someone now contemplative and sullen. He feels this way because no one has ever shown him how to discover who he really is and how to be celebrated for it.

In other cases, the rare outsider who, against all pressure to change himself, somehow finds a way to embrace his underlying nature from youth onward soon becomes too much for anyone near to him to handle. They will urge him to sacrifice his development for the sake of their comfort. And so, he will soon realize that he is unlikely to ever bond with anyone quite like himself.

Yearning to belong, yet grappling with a profound sense of separation, the exceptional individual must either succumb to the pressures of conformity and be accepted or decide that alienation is a cost he shall willingly bear to flourish completely as himself. He can keep his connections at arm's length or incinerate them in the intensity of his being. He can maintain the present trajectory of his society or devote himself to growing beyond the limits of his birth.

A young adult, for the first time applying discretion to his own evolution, seeks out mentors suited to offer guidance for the challenges he faces. Good mentors naturally recognize young people who display uncommon brightness, ambition, and willpower. They offer the support to make it through difficult trials, passing on the lessons of their own experience integrated with timeless principles they have picked up along the way from universal sources. But anyone who does not understand the burden of not belonging in the world cannot offer insight about it, and so relevant and adequate mentors are more often than not difficult to come by when they are most needed.

Cultural mythology is mentorship that persists across civilizations and generations. It is timeless, containing the fundamental principles of human development within it. Our myths bind the alienated into a shared existential truth, finally providing a metaphysical community to belong to. Wisdom, dreamt up for as long as there have been human thinkers, moves across the thinking generations. Timeless ideas about how life works and how we ought to act populate our archetypal religious tenets, rules of etiquette, and unending variations on the same old parables and fables we tell ourselves to make sense of the chaos of living.

We, alive on the human Earth today, are privy to the most codified and concentrated structures of wisdom ever amassed, the ones that have somehow endured the thread of our ancestors until now. Mythology demonstrates something deep about the human experience. The narratives we relate to most are those that integrate into our identities, inspiring and molding our behavior in ways we are not always even conscious of. Our favorite stories are proxies for what we desire to become and do. The myths we connect to reveal principles we would otherwise miss within the span of our own solitary lifetimes. Mythology, not being subject to the same limitations as tangible reality, has been fine-tuned across innumerable retellings.

Reality's chaos, lacking a narrative structure, occurs randomly and arbitrarily. Purpose is impossible here without mythological structure because there are no means by which to measure the meaning of an action. Humanity's long-running narrative archeology reveals truths that everyday life could never do because their scale is too large and their conclusions unobviously emerging from the obvious properties of individual experience. Consequently, to exist at all, heroic mythology must appeal to our hidden internal motivators, forming the archetypes that proliferate throughout our history.

Many will live and die on this Earth without ever receiving the guidance they require to live up to their vast potential. There simply isn't enough of it to go around in human form. In light of this, perhaps it is our archetypal stories that have been principally responsible for supporting the ongoing existential evolution of humanity. Within the frameworks of our fiction, archetypal figures discover who they are through challenges tailored to their unique values, abilities, and limitations. The archetypes they represent are timeless because they coincide with the unchanging truths of human development.

The concept of a hero represents the overcoming of odds, adversaries, and adversities to accomplish something of deep personal importance. His quest is always to become an ever-better embodiment of his values, and, in doing so, he changes the very world itself to be more like him. Heroes, in any form, are idols we admire because they embody the virtues we wish we had the strength to call our own. Our heroes demonstrate our impossible ideals.

Within the storyworlds of fiction, characters have the luxury of being condensed into the core elements needed for their developmental arcs. Super-men and -women are written as concentrated masses of the greatest aspects of humanity, magnified via exceptional abilities and fantastical environments, maximizing their integration and influence. The most successful codifications become household names, their stories common knowledge around the world but their deep archetypal truths about the human condition still most often taken for granted.

I, a boy developing affinity for the cinema of my era, noted that (but did not fully understand why) most new stories were entertaining for a time and then quickly lost their interesting qualities with repeated exposure. However, I realized even then that a select few had qualities that made my capacity to enjoy them and derive meaning from them increase with each new exposure. I was experiencing the story as a whole, analyzing and appreciating

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each change that occurred scene by scene for its significance in the context of the whole. I realized that some stories were about more than the events that transpired around their protagonists; they were about the principles that would reflect my own inevitable experience.

In *The Lion King*, I saw young hero-in-the-making Simba fall from his preordained path of royalty into an idle and hedonistic existence, free of worry, responsibility, and meaning. But Simba's origins inevitably caught up to him, reminding him of his real identity and destiny. Simba was made to reflect upon his rightful place in the world and fight to reclaim the responsibility he once ran from. By willingly taking the burden of his own existence and the order of his environment (i.e., accepting his place in the circle of life and all its consequences), Simba brings the influence of heroism to a reality that fell into utter disorder without it.

Star Wars offered me, at first as a young boy with the original three movies and then later as a teenager when the newly released prequel trilogy concluded, dual heroic arcs turning away from each other at their most defining moments. Anakin Skywalker, lacking sufficient mentorship, succumbs to his unresolved dark emotions. Luke, his unknowing son, embarks upon a similar path a generation later. Through the interjection of now-wiser versions of his father's old mentors, Luke, at last, receives guidance that is relevant and adequate for the completion of his path to heroism. Luke's success holds true to his chosen values in the face of great temptation, possible only through the perspective of his father's prior failure, demonstrating that a villain is frequently a failed hero at his core.

Most quintessentially, the transcendent story of Superman (however endlessly recreated across comics, television, and major motion pictures for the last three-quarters of a century) portrayed for me the timeless pattern of an unconfident and alienated wanderer who, despite his obvious natural advantages, must gradually grow into acceptance of his identity and design. Clark Kent, the masquerade of mediocrity, cannot deny the truth of his exceptionality forever. He must choose to remain hidden among the ordinary or embrace his great potential and all its implications. Resolving this internal paradox, often through the influence of the woman who loves him for who he really is, raises Clark out of obscurity and onto the world's stage as Superman, self-realized paragon of heroic ideals, at once walking among and soaring above humanity.

Superman's status as mythological inspiration and a map for other exceptional beings to follow is so secure in human culture that it has even reached meta-mythological levels. The story of Superman is functionally now a mythological influence to heroic characters within other stories that are meant to serve as mythological influences to us real-world humans. His seems to be a sort of prime contemporary hero story from which other contemporary hero stories emerge and draw their influence.

In the animated movie *The Iron Giant*, an alien weapon in the form of a towering metal robot arrives on Earth for the purpose of destruction. However, it befriends a young boy, one who, critically for the story, has retained the

naïveté, idealism, imagination, and optimism that is characteristic of youth. The boy offers a mythological education of sorts to the giant by introducing him to the Superman comic books he loves and relating the superpowered alien orphan's story to the giant's own. And though it was designed for an entirely different purpose, the giant soon gains the ability to choose a higher-order destiny for itself and become a protector of humanity, all due to the inspiration passed into it by the new narrative of Superman it has been exposed to and the boy's earnest belief in it.

This connection is not implicit or accidental. The giant even goes so far as to affix a red S to his extended chest and place his hands on his hips in imitation of his hero's signature pose. Later, upon learning to fly, the giant holds his arms in front of him just like his meta-mythological mentor. His dying word at the climax of the film, "Superman," is the explicit reminder of precisely what enabled him to make the once-impossible choice to sacrifice himself for humanity instead of succumbing to the pre-existing pressure to destroy it.

Within the storyworld of *The Iron Giant*, the titular giant becomes the equivalent of the real-world embodiment of the heroic values that Superman is supposed to represent. The giant's choice, in turn, penetrates one level deeper into our real world by inspiring and reminding us that we too can become the heroic, ideal versions of ourselves, so long as we are convicted enough to ignore what path societal influence (whether of human or robot alien origin) would otherwise pressure us onto.

The fundamental difference between stories and reality is that stories (good ones, anyway) are composed exclusively of meaningful elements. They are crafted according to the omniscient perspective of a storyteller with goals and values he wishes to imbue onto his manufactured universe. Reality has no inherent order or meaning beyond what its physical laws constrain it to. But a narrative is defined wholly by order and significance. It has no disconnected parts that putter about in unplanned directions for no real reason.

Our mistake is unconsciously expecting reality (and, more specifically, the courses of our individual lives) to play out according to the artificially imposed structures of meaning we find in every great story ever told. Every culture's foundation of ongoing narration creates expected norms and patterns for how every conscious pursuit ought to go, dictating what our personal life adventures should always be like. So, in a certain sense, they become self-fulfilling narratives. Accepting that they are how reality works makes us act in such a way upon the portion of reality over which we have influence that it begins to conform to them.

Our shallowest hero stories portray goodness as merely a base ingredient in righteous people. Heroic acts go unexamined because they require no reflection or inquiry beyond merely being the accepted premises of their stories. Such stories offer nothing to real-world outliers struggling with their roles and values in the world as it really is. Heroism embodied in the flesh is a choice arrived at solely through introspection about one's place in the world and the nature and impact of one's actions.

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Heroic goodness depends upon the acceptance of the idea that existence can be meaningful and that how we behave contributes meaningfully to the world we are part of. So, a true, real-life hero molds himself to become the embodiment of what he wishes for the world. He holds himself accountable to the standards he applies to the rest of humanity. A hero is someone who has learned to live in alignment with his values, regardless of the world's expectations, to the point that he is willing to undertake great hardship, risk, pain, and maybe even death to uphold them in the portion of reality he considers his domain.

For fictional narratives to function, characters must be codified into their base defining elements. They are concentrated masses of the most important aspects of humanity, magnified through extraordinary conflicts and abilities. Though popularly seen as opposites, codified heroes and villains exhibit many similar traits, even to the point that they are often both willing to die for the causes they believe in. But a hero is determined to reflect on the total nature and impact of his actions. He must be certain that the meaning behind his actions and their consequences is in alignment with the order he is trying to enact into the world. For him, there can be no disingenuousness or incongruity.

A hero, never sure of the rightness of any of his individual actions, takes time to reflect upon his failures and successes. A villain does not. A hero seeks an intimate relationship with reality. Justice is how he restores order to his world. A villain takes the impatient path toward immediate emotional resolution. He does whatever he perceives will make him feel better and compensate for his emotional insecurities. His moral failings compound into a torrent of aberrant and irredeemable behavior until he has lost all perspective on the real nature of his role.

If our timeless narratives exist to symbolically reflect reality and guide us through the challenges that surpass the purview of a single human lifetime and fill the vital roles of the mentors we are likely to be lacking, how could they ever lead us astray or fall short of bringing us to our ultimate destinies? Why does it often seem like there is such an incongruence between our favorite stories and how reality actually goes without regard for our expectations?

One explanation is that our common story archetypes, such as the classic "hero's journey," represent reality unfolding under ideal conditions, immune from the chaotic interference of a thousand ever-present unknown variables. They show us what can happen if everything goes according to plan once we step outside our comfort zones and pursue some meaningful goal despite encountering challenges and obstacles. Stories are sequences of meaningful transformation in a vacuum and, as such, retain a level of purity that only principles can because they are not bound to the chaos of our physical reality. Unlike a story we've heard, read, or watched a thousand times over, none of us can ever know reality perfectly and completely. Thus, even under the best of conditions, reality is necessarily always chaotic.

Now, more than ever, we are free to go, willingly into the unknown, to explore new worlds, and to present our experiences as meaningful archetypal journeys – to conquer reality’s chaos. All who are aware that they feel the ambition from childhood onward to accomplish exceptional tasks and mold their lives according to their own values, lives worth telling about, can pursue that meaning in whatever ways are most appropriate for them. Yet, still, the outlier who ignores cultural expectation or convention to pursue what is enduringly right stands out as awkward and unrelatable under the overbearing perception of the ordinary.

The hero of myth and legend always has a meaningful, transformative arch by the end of his story. Real life does not allot such predefined paths to follow. Past a certain point in the journey, there are no further mentors or gurus, whether actual or fantastical, to chaperone our heroic development. No human has taken the necessary next steps in a specific journey. So, the real-life hero discovers what he is made of in a vacuum, isolated from societal interference, left only to his own devices to discover what is left of him when he has surpassed all around him. Only then does he carve out a footing from which to operate in the world, to change both himself and his portion of reality to the higher standard he can tolerate.

The pertinent thing to keep in mind about our fictional myths of heroic and exceptional people is that they represent the real qualities contained by every good person who strives to make his actions meaningful and constructive. Every villain, alternatively, belongs to the overlap of categories of actions that people who are hurt, fearful, embittered, and insecure take to manifest their antagonism against the overarching order that is, in spite of their efforts, still slowly making its way into the world. The choice between those two extreme ends is the most important choice in the world for the individual who struggles with what to make of his time here on Earth and what to do with the staggering potential he suspects he holds.

Perhaps the chapters that follow will do some small amount to help you and others like you commit and stick to the positive path, despite all the reasons there seem to be to take the opposite route or abandon the quest entirely. Support is necessary because the path described here is guaranteed to be composed of moments that will not be easy to endure. Struggle is inherent to it. Suffering is inevitable for a heroic person because he is defined by expectations that surpass the capacity of his world to meet. Pain is actually essential to the process because it anchors him in the truth and helps him focus and remember when all the world applies its pressure to forget the path after any major breakthrough and return to its fold.

Readers would be wise to take all presented here with a serving of salt and ignore any words that do not align with their own experience of reality and self. None of it is intended to convince you of anything that does not ring as true in your observations of your place in the world or change you from what you are.

As well, what I have to say is not advice for those seeking glorification through their actions or worldly identities. Those who, under the influence

of their souped-up vanity, lust after narratives of self-indulgent and superficial importance are already acting incompatibly with reality and heroism as outlined in what follows. It is not a destination anyone strives to arrive at through the promotion of their own narrative or social fanfare. It is the unfortunate curse of having been born with a nature that guarantees lamentation for lack of a proper place to live here.

This is not merely about control. Conviction and the ability to determine your own destiny per se are not what make for heroism. A truly heroic person would never feel the need, for example, to force other people to see things his way or act in accordance with whatever limits he has decided are appropriate for them absent their agreement. He seeks to raise up the weak, not hold them down for the unstated purpose of making himself seem higher.

Many exceptionally awful people have been those who pursued great ambitions and attempted to shape the destiny of their world in the image of their values. But their lack of an absolute sense of moral responsibility that applies categorically in all situations turned their great potential sour. They created arbitrary divisions between people and situations that only served their own insecure emotions and the agendas that followed. They were so desperate to resolve the consequences of their core inadequacies that they refused to consider the totality of the impact of their existence, the premises behind and logical consequences of how they applied their will on the world. Whatever they might have claimed when the lights were trained and the cameras were rolling, their true motivation was never to improve and bring objective peace to the world. It was always to achieve a fleeting sense of superiority, importance, and control to compensate for what they were not able to create within themselves.

For someone to be truly heroic is to be unignorablely impelled by his own nature toward actions that contribute to a higher state of moral order in his environment – not by seeking to dominate the wills of others he considers to be inferior but by inspiring and building the superior state of things that he envisions. The strength of his despair and the conviction stemming from it must be filtered through an absolute and objective sense of permissible behavior. His role exists irrespective of social accolades for whatever is considered worthwhile in the eyes of the majority, which is often little more than villainy with an attractive face or a celebration of surrender. He will know who he is by the call he feels to do what he must to further his own development, even long before he consciously understands where that development will take him. He starts because he must, because to do anything else would be to submit to self-destruction.

